THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"We frequently hear that Christianity has failed in the world. How could it have failed when it has not been truly tried by the world? When the world lives the principles which the Saviour gave to us, then it will be time enough to cast the score as to whether Christianity has failed or succeeded."—J. REUBEN CLARK.

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HAVE WE BUT HALF OF CHRISTIANITY?

By FRED M. FOWLER

THE philosophy of a people reflects itself in the lives of that people—shaping habits, customs, institutions, thinking, and the rate of progress. Evidence of this fact may be found in the sharp contrast existing between the civilization of the Orient and that of the western world. The causative effects of the predominating philosophy of each is clearly evident.

In the Orient, where the predominating philosophy centers in the loss of individual identity through submergence of personality in the great Nirvana, social progress has been sluggish. The little progress which has taken place has come about largely through absorption from the Occident. However, even though it be true that progress in the Orient has been slow, it must be admitted that Oriental philosophy has not produced "rugged individualism" with its accompanying evils. Surely the philosophy of the Orient has been a prime causative factor in producing the conditions which exist there.

In contrast with the Orient, the unparalleled progress which has occurred during recent centuries in the Western World is most significant. The unmistakable influence of Christian philosophy is clearly evidenced in the feverish striving for reward through individual enterprise and achievement. The spirit of individual enterprise seems to be the outstanding characteristic of the socio-economic structure of the Occident. It is the driving essence of the progress of this civilization. It is ruthless in its driving straight and hard toward the goal it sets up and in its disregard of concomitants. Why is this? Perhaps because Christianity has not found complete expression.

The essence of Christian philosophy is eternal progression of the individual—perfection of personality ("Be ye therefore perfect, even as your Father which is in heaven is perfect"). This

philosophy carries some important implications. The individual must have a social setting—a group environment for the interplay, and cooperative exercise of free agency—in order to achieve the maximum of self-realization.

Surely no greater goal, nor one fraught with greater possibilities for abundant every-day living, could be held out to man than is contained in this philosophy of Christianity. But it seems to be a law of life that every great good has the possibility of becoming a correspondingly great evil, that every power may be exercised positively or negatively. And thus the spirit of individualism, with its exalted goal of eternal perfection, has turned to the perverted concomitants—greed, self-aggrandizement, and exploitation of fellow men. In the Christian world today we have both the greatest civilization and the greatest evils known to all history. The real essence of Christianity has been changed because it has been only partially applied.

The great philosopher, Jesus of Nazareth, who gave Christianity to the world, clearly foresaw the negative possibilities of His philosophy and added to it the quite essential part, which is the one safeguard to the real essence of His philosophy. This safeguard is contained in the doctrine of the brotherhood of man—the "golden rule"; "love thy neighbour as thy self"; "Inasmuch as ye have done it unto one of these, ye have done it unto me," etc.

It follows, then, as a point of logical and practical reasoning, that the one and only real and abiding cure for the many evils which have grown out of the general perversion of the Christian philosophy and which threaten the very structure of our civilization, lies in a complete application of the great safeguard given by Jesus. We must accept, with all that this implies, the essential interdependence of individuals and groups. It is imperative that we shall appreciate the vital need of a maximum of integration between individuals and groups. There truly is no such thing in life as the individual self separate and apart from others. We need all of the Christian philosophy. Part of it will not function alone. The great safeguard must go along hand in hand with the striving for individual progress. Indeed the two may not be separated and retain their essential nature. Each is the necessary complement of the other.—*Improvement Era*, September, 1934.

ANOTHER SCHOLAR SPEAKS

THE RIGDON-SPAULDING THEORY RE-EXAMINED

By Professor George H. Bousquet

[Editor's Note: *On August 22nd, Mr. J. E. Few, M.A., a solicitor and member of the Cambridge Rotary Club, addressed the Norwich Rotary Club on a "Visit to Salt Lake City." A brief account of the address was published next day in the* Eastern Daily Press. *In the address Mr. Few asserted that the Mormons "as a people had reached a high standard in ideals of service, in the ethics of business relationships, and in general citizenship."*

The published account of the address stirred Mr. Alfred D. Bunn to

write a letter to the editor in which he asserted, among other things, that "Joseph Smith was a shiftless, idle. . . . fellow . . . who gave to the world the Book of Mormon compiled mainly from the Bible and a story written by a man named Spaulding." That Mr. Spaulding's story had nothing whatever to do with the Book of Mormon has been shown many times. As one more article on the subject, however, we print that written by Professor George H. Bousquet, as published in the Church section of the Deseret News *of August 25th, 1934.*

Professor Bousquet, a professor of economics of the Faculty of Law, University of Algiers, North Africa, recently spent two months in Utah on a Rockefeller Foundation scholarship in economic research. The subject of his study was the religious and economic life of the Latter-day Saints. His article that follows is an extract from one of his writings which is to appear in the French Revue d'Histoire de Religions *at an early date.*]

THE author of this paper wants first of all to state very clearly that he does not belong to the Church of the Latter-day Saints, and that, although he has been received in his historical researches at the Church offices with the utmost kindness, still he disagrees with the Church on many fundamental points of Mormon theology, and reserves the right to publish with complete liberty what he may deem good to write upon such topics.

He feels, however, no hesitation in stating that at least on one point he is in full accord with the Church, namely, as to the so-called Rigdon-Spaulding story of the origin of the Book of Mormon. He believes that the Latter-day Saints justly can state that the Book of Mormon is not a literary product shaped under the influence of the writings of Solomon Spaulding.

Every one knows that as early as 1834, in a book called *Mormonism Unveiled*, E. D. Howe published numerous affidavits purporting to come from people who had some acquaintance with the Book of Mormon. In these affidavits they state that the original of the Book of Mormon was nothing else than a story written by Mr. Solomon Spaulding (born 1761, died 1816); that the same names, Nephi, Lehi, Lamanites, appeared in Spaulding's story and that the style was the same with even the same peculiar stylistic forms, like, "It came to pass," appearing in Spaulding's *Manuscript Found*, as well as in the sacred book of the Mormons. The majority of the Gentile authors have followed this theory, especially Linn.

It is obvious that if those affidavits expressed the truth, the forgery would be evident. But let us now go somewhat deeper in the study of the statements of those witnesses. Two things must here be considered. On the one hand we may see in their testimony that S. Spaulding had written (and not published) a story in which some foreign people disembarked in America in past centuries—this is perfectly true. But on the other hand, is it believable that after a lapse of 20 years, one can remember all the peculiarities of a novel, the names of its heroes and the style of the narrative? If it were a printed book that one may read many and many times, this would be possible, but it is at least highly improbable in the case of a novel heard only once or twice. For myself, I have but a vague remembrance of the stories I have been told in the year 1914, and I doubt that other people are different in this respect.

Furthermore, most of Howe's witnesses agree upon an impor-

tant matter (See affidavits of Aaron Wright and Nahum Howard), namely, that no religious matter appeared in Spaulding's story. But as a matter of fact the Book of Mormon deals with practically nothing but religion so far, one does not understand exactly what kind of plagiarist Joseph Smith should have been.

Finally, Howe (p. 288) alludes to a manuscript of Spaulding's which, shown to the witnesses, was said by them not to be the story they had heard so many years ago. Howe concludes, therefore, that another manuscript relating another story of the same kind (strangers disembarking in America) must have been written by Spaulding. Now, half a century later the manuscript which does not expose the Mormons has been found and published. It bears no resemblance with their sacred book, but the other one, the alleged original of their sacred book, has never come to light. Then one may conclude from this that it never did exist.

Therefore it would be necessary to prove why and how the *Manuscript Found* did come in the hands of Joseph Smith, Jr. According to the believers of the Rigdon-Spaulding theory, Sidney Rigdon must have been the link between the dead Spaulding and the false prophet. In reality, we have no explanation of the fact, and even Linn is compelled to write (*Story of the Mormons*, p. 66), "How did the Spaulding manuscript become incorporated in the Mormon's Bible. . . . It can only be said that definite proof is lacking." It has never been clearly established that Rigdon had knowledge of the manuscript left by Spaulding, and on the other hand, the Mormon Church has not been able to prove that there is an absolute impossibility of Rigdon having known the *Manuscript Found* (See Riley, the *Founder of Mormonism*). In order to reach more definite conclusions, it is therefore necessary to go farther in our inquiry.

WHAT, for me, makes the whole theory so highly improbable that it must appear to every unbiased scholar as false, is the fact that, in the case of such a wicked plot the early history of the Church becomes psychologically absurd and contradictory. But if we assume that Joseph Smith did really dictate his own sacred text to those who believed in him, all becomes clear and evident.

One thing, however, has never been pointed out, so far as I know, and could raise some doubts: I can not well understand how so long a text as the Book of Mormon (plus 116 pages of the manuscript) could have been written down in but a few months. On the other hand, I am fully aware that what makes me suspicious would be according to the Church, the best proof of the divine authenticity of the text.

With some scorn Linn speaks (page 85) of "Smith's original partners in the Bible business." It seems to me that their whole attitude shows that the Rigdon-Spaulding theory is false.

(a) In the Doctrine and Covenants (Sections 8 and 9) two revelations are directed to Oliver Cowdery, granting him the gift of translation and then withdrawing from him this gift. Whatever opinion one may have as to the Prophet's divine inspiration, we must consider those texts as entirely historical. Their authenticity has never been attacked and they prove abundantly that Cowdery knew how the Prophet did translate the Book of Mor-

mon. Had the Prophet been an imposter, there would have been no need for him to forge a revelation directed to his accomplice. Furthermore, he could have been easily exposed by this accomplice after his departure from the Church.

(b) On the contrary, Cowdery with David Whitmer and Martin Harris are known as the "Three Witnesses" of the Book of Mormon. The other two men also must have known somewhat about the Book's real origin, being "original partners in the Bible business." Here again, whatever may be the theological value of their testimony, it is for me, beyond every possible doubt, that they were of absolute good faith and that their testimony is true. The fact that later all three of them apostatized and did not withdraw their testimony is for the Church a triumphant proof that none of them has ever been the author or the accomplice, or the witness of a forgery.

(c) We have now the testimony of the eight witnesses. On this point I made myself a special inquiry for the following reason. A German agnostic author, Ed. Meyer, who accepts the three witnesses, expresses doubts as to the veracity of the eight. According to him, their testimony must have been written for the book at the moment of its being published, and therefore, when the plates had already been given back to the angel, and he states that a scientific inquiry of the fact is lacking. According to me, nothing here seems suspicious. It is true, first, that in the Sacred Books themselves we find allusions some time to three witnesses only (Ether 5: 3-4, and especially Doctrine and Covenants, Section 5: 14), and some time to more of them (II Nephi 10: 3, and 27: 13), which is not so easy to be explained. Secondly, it is true also that we have two different accounts concerning those testimonies (but they agree together against Ed. Meyer). Joseph Smith himself writes, (*History of Church*, Vol. 1, p. 57): "Soon after these things (the testimony of the three) the following additional testimony was obtained. . . . Meantime we continued to translate at intervals." Writes Mother Smith (*Joseph Smith the Prophet*, chapter 31, page 13): "As soon as the Book of Mormon was translated Joseph dispatched a messager to Mrs. Smith bearing intelligence of the completion of the work." Two days later (page 139) the testimony of the three is obtained. A few days later (page 140) occurs the testimony of the eight, and the same evening (page 141) Joseph delivers the plates to the angel.

WHETHER the second testimony was obtained after the completion of the Book or not, is difficult to state, for it bears no date, and we do not know when exactly the book was finished. But the discrepancy between Joseph's statement and that of his mother does not indicate any fraud. It can easily be explained by the fact that the latter wrote many years after those events, when an aged woman. The only positive result of my personal inquiry has been that among the eight, Jacob and John Whitmer and also Hiram Page . . . apostatized, but nevertheless did not withdraw their testimony. One must say that here again no better witnesses can be dreamed of.

(d) As to Rigdon, we find in the Doctrine and Covenants many revelations where he appears as the servant, and Joseph Smith as the prophet of the Lord. (Sections 35, 36, 37.) According to

the Rigdon-Spaulding theory, Smith should have been only an instrument in the hands of Rigdon. Nothing of the kind is true. And once more: Rigdon, like so many others we have spoken of, did apostatize. He undoubtedly should have known all about the alleged plot, and therefore could easily have exposed the Prophet, but he did nothing of the kind.

Last but not least, if such a plot had existed, some reason must explain it. It could have been that of acquiring power and wealth.

As to Rigdon, he could later have made money by revealing the plot, and he did not. Now as to the Prophet, what has been his earthly reward? He was persecuted, thrashed, put into prison, and finally died a martyr. How can one explain this if he had been a wilful impostor? No one who studies with impartiality the life of Joseph Smith can fail to recognize that he himself had never any doubt as to his prophetic mission. His life and his death show this beyond reasonable doubt.

For all these reasons, if I were a member of a jury, before which the Prophet were indicted for fraud, I should certainly vote "not guilty," and I firmly believe that this verdict must also be that of scientific history.

A MIRACLE TALK

An Experience of Jeremiah Stokes

[Editor's Note: *If you have had or if you have been a witness to an experience in which divine power has been manifested in answer to prayer, in granting special guidance, or in healing, it should be preserved for the good of others. A compilation of such experiences is now being made by the Church Historian's office. Saints and missionaries in the British Mission are invited and urged to assist in the making of this unusual record.*

Write your experiences, taking care to record names, places and dates accurately, and post it to the Millennial Star *office. As much space as possible will be devoted to the publication in the* Star *of the contributions received, and each, whether published or not, will be forwarded to the Church Historian's office to become a part of the permanent record that is being compiled.*]

THAT there is a supreme power of intelligence about us none can truthfully deny; that it often manifests itself in miraculous manner thousands can testify.

In the fall of 1898, a few weeks after I began my field work in the country on my first mission to the Southern States, I was called to assist Elder Ray Ashworth in Atlanta. Timidity had always had a tenacious hold upon me and this call, entailing street meetings as I knew it did, coupled with my inexperience in public speaking, filled my heart with increased fear.

Elder Ashworth was of the fearless, aggressive type, an untiring, systematic worker and an exceptional speaker. At once he procured permission to hold regular evening meetings upon the street. We chose a spot on Marrietta street where the greatest throng passed. My part at the services was limited to a feeble effort at singing, brief prayers and few talks of a very few minutes.

One night after we had finished, a minister stepped forth and announced that he would be present each night thereafter to give the true facts, as he put it, concerning Mormonism.

I sensed more than ever the magnitude of my responsibility, and keenly felt the need of divine help. I designated a day for fasting and prayer, and wrote my father and mother to join me. Our meetings continued and the minister appeared each evening and addressed the audience when we had finished. He proved to be a very learned man with an astounding fund of scriptural quotations at his command. Elder Ashworth made no reply because of the counsel not to contend with anyone. He wrote to our conference president, however, Elder C. O. Christenson, explaining the situation and asking for advice. He came immediately to the city and attended our service. By this time our audience had grown from a half dozen the first night, to a good sized crowd.

AT our council meeting the next day, President Christenson used these words: "Contrary to the admonition not to debate, I counsel you to answer Parson Woods, and I promise you that if you will be humble and prayerful you shall prevail over him and he will be laughed to shame by the people."

The Parson was over 60, and had been in the ministry all his life. I was less than 21, and Elder Ashworth was about a year older. He had been in the field about 18 months.

At the meeting that followed, Elder Ashworth surprised the parson and the audience with a most able reply. In conclusion, he informed the people that we would defend our principles against the attacks of our opponent. This statement stirred the minister to a reply in which he promised that he would prove our religion to be false and would show us to be rank imposters. It was a moment tense with pleasing interest to the crowd. The people welcomed the debate. From then on for seven nights the audience grew, and my companion met every argument the parson urged against our faith in a masterful way. Sometimes the audience was with us, and sometimes with our opponent.

The day for my special supplication came. It brought me the assurance that I would receive the strength and help I sought. I felt that my prayer would be answered. With renewed faith I continued to study and to ask the Lord for help.

A few nights later, Parson Woods made the greatest speech of his series. He won the sympathy of the crowd. Assent was on every face. To all present our cause was lost. We were chagrined, depressed. Elder Ashworth hesitated. I was confused, bewildered.

"Aren't you going to speak?" I asked.

"No. The crowd is against us. He has captured the audience. I'll only make bad matters worse. But if you feel like talking, do so."

I felt an urge to speak, but could remember nothing the parson had said, neither could I think of a train of thought to follow. Confusion possessed my mind and yet, I had a burning desire to say something.

"Take my hat," I said. "I'm going to talk."

(Continued on page 635)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 4, 1934

EDITORIAL

A REMARKABLE GATHERING

TOMORROW, October 5th, the 105th semi-annual conference of the Church will begin in Salt Lake City, and will continue through three days and until Sunday evening. With one or two exceptions, all the General Authorities will be present. There will, however, be one notable vacancy—that of beloved President Anthony W. Ivins. He will be greatly missed.

There will be two general public meetings each day at 10 a.m. and 2 p.m., respectively. A general Priesthood meeting will be held on Saturday evening and a Sunday School meeting at 7 p.m., Sunday. This meeting will also be public. Besides the sessions of the general conference there will be a number of other meetings of special interest to workers in the Priesthood, the auxiliary organizations, etc. In fact, during a whole week the time will be crowded with meetings for different groups of Church workers.

But perhaps the most remarkable meeting of all will be the general Priesthood meeting Saturday evening. The Tabernacle will be entirely filled with members of Priesthood quorums, the sight of which is most inspiring. The proceedings of this meeting will not be published, for they are private and consist of special instructions to the Priesthood, but the programme of all the other meetings will be broadcast by station KSL, one of the largest radio stations in America. This will enable saints living in Alberta, Canada, and Colonia Juarez, Mexico, as well as all over western America between these places to sit in their homes and hear the conference programme. And yet at each of the meetings the Tabernacle will be crowded with people to hear what millions of others may hear at home. Why do saints leave their homes, many of them going hundreds of miles, to attend meetings, the entire programmes of which can be heard at home?

The fact that they do this is one proof that the conference gathering is remarkable. Entirely at their own expense, which in many cases is very considerable, thousands of saints gather from all over western America to Salt Lake City. For what? Non-believers do not know. To them there is nothing said at the conference that justifies the necessary expense of time and money. But saints know that the *spirit* of the conference gives them much satisfaction and joy. They sacrifice to go to conference and feel amply repaid every time they do so. In staying at home they may hear the words spoken but do not feel the

spirit to the same sweet fulness. They experience deeply what non-believers do not feel at all. To the one group the meetings are joyous, to the other they are ordinary.

And this leads us to say that it is the spirit that gives life to the Church, to the work of the Church and to the members in the Church. This is a truth to which all devoted workers in the Church can testify. And it is to this truth, made known through the personal experience of the workers, that the Church owes its binding power. Were it not for the individual testimonies of its members the Church would have gone to pieces at the time of the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith. Were it not for these testimonies tens of thousands of faithful saints would never have endured the privations and hardships they suffered in following President Brigham Young to Utah and the Great West. Were it not for these testimonies the thousands of faithful saints in Europe today would grow faint-hearted and desert the work of the Lord.

But they will never quit. Why? Because the longer they continue, the more active and devoted they are, the stronger their testmonies become. They have proved the truth of Christ's words when He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.) This promise was not limited only to to the Jews whom Jesus was addressing—it applies to any one of any nation who will fulfill the conditions, as saints everywhere have proved. And this is why the Church will continue to grow in Europe as well as in America and elsewhere.

The willingness to sacrifice and to serve is now, and has always been, characteristic of the saints. This is a unifying feature in the Church. A visitor may see it in operation whether he visits among the saints in Britain, Germany, Scandinavia or elsewhere. And of course this could be foretold, for the fruits of living the Gospel—of Mormonism—are the same everywhere and in every time. And these fruits are a test of the divinity of Mormonism.—Joseph F. Merrill.

AN EXTENSION FOR THE SLOGAN COMPETITION

ELSEWHERE in this issue of the *Star* is a splendid sample contribution to the *Millennial Star*-M. I. A. slogan competition, written by Sister Catherine L. M. Horner. To give readers who are inspired by Sister Horner's approach to the subject an opportunity to write and send on their own contributions, the contest judges have authorized a four-day extension of the contest time. Any contribution that reaches the *Millennial Star* office bearing the postmark of October 8th or before will be eligible for consideration.

"My personal plan for putting the 1934-35 slogan into action" is the subject of the competition. Anyone with the exception of

the M. I. A. boards and the travelling elders may participate. Contributions must not exceed 500 words.

This is not a contest of literary excellence alone. It demands thoughts and purposeful plans. The time is short. Ten post-paid subscriptions to the *Star* and the *Star's* finest compliment, publication in its columns, await the authors of the ten articles selected as representative by the contest judges.

If you have not sent your contribution in as yet, procure a pencil and paper right now, sketch out your reactions to the slogan, and your plan for putting it into operation in your life and in the lives of others, and then post your finished article, on or before October 8th, to: *The Millennial Star*-M. I. A. Slogan Contest, 5 Gordon Square, London, W. C. 1.

Next week the first of the ten selected plans will appear in the *Star*. The remaining nine will follow, one each week, until December 13th. Your plan may be among them—if you send it in—NOW!

"MY PERSONAL PLAN . . . ."

A SAMPLE CONTRIBUTION TO THE SLOGAN COMPETITION

By Catherine L. M. Horner

JESUS said, "If ye love me, keep my commandments." By His actions He proved Himself the divine Son of God, the Saviour of the world. By their actions people prove to whom they give their allegiance, whether it be to God or to Mammon. By *my* actions I prove my allegiance to the Church.

Surely never before have we had a slogan that left us so absolutely to face facts. Whichever way we look, whatever we do, we cannot get away from it. What am *I* going to do about it?

First, have I a testimony of the Gospel? Do I believe the Church to be divinely organized? I have, and I do.

What will I do to prove this to others? Attend Church meetings? pay my tithing? fast on the day set apart by the Lord? keep the Word of Wisdom? Yes. But all of these things I have done for some years past. Is there anything more I can do?

On several occasions when travelling through different parts of England I have noticed almost with shame the many fields and meadows lying idle and uncultivated, and have realized that they could be put to good use by planting and growing food that would benefit the people and help to make them more self-supporting. Just so in my life there are many meadows lying idle that could be cultivated to bring great happiness both to myself and to others, which cultivation would show in a greater degree how much I really know the Church to be true. What am I going to do to cultivate these idle places in my life that I may show more abundantly the truths of the Gospel?

First, I must pray to the Lord for greater humility that I may see only my own faults, and strive to improve myself instead of

watching others. I must try to be tolerant towards other people's ideas and opinions, while never being afraid to air or defend my own.

I must learn to smile and be sweet-tempered whatever troubles or misfortunes I may be called on to face, and realize that they are but meant to be a refining influence in my life. With my character moulded thus, I can then go forward in my position as president of the Y. W. M. I. A. of the British Mission, showing how the M. I. A. can be the greatest proselyting means in the Church, if its programme is developed. For even in the smallest branches this great organization can be built up if the members will prove their allegiance to the Church by doing all in their power to get the foundation of Mutual laid—Scout troops and Bee-Hive Swarms—though to do this may mean getting outsiders to join, either by tracting or by other means.

That I may do my part, I shall have to take full advantage of the courses offered in M. I. A. on public speaking and conversation, and then devote all the time possible to improving myself and doing the work the Lord has given me to do. Thus will I prove my allegiance to the Church.

A MIRACLE TALK

(Concluded from page 631)

As I mounted the small box before me, every muscle in my body trembled, and still I felt unafraid at the sea of faces before me. A sweet calm possessed my soul and I began to feel a measure of courage and a degree of intelligence that I had never experienced before. A kind man pushed through the crowd and gave me a glass of water. As I drank, there appeared before my mind's eye a scroll upon which I was able to read a thought that suggested an argument that had been made by Parson Woods. And then, as the scroll moved forward, I saw my answer. The scroll remained in view. With the vision before me, I quoted what the parson had said and answered him as the writing disclosed. In this marvellous manner I read the minister's arguments and my answers in my address until my talk was finished. Tears filled the eyes of many about me. When I stepped down the crowd pressed in upon us and showered us with words of praise. One man took my hand and fervently said, "God bless you, boy. You have preached the Gospel tonight."

To my astonishment I had talked one hour and ten minutes. From that night, until the close of the debate, which lasted forty-four nights, I took my turn in delivering the major talk at our services and in answering Parson Woods. The last time he appeared, as soon as he had finished and before I had spoken half a dozen words in reply, he left the crowd and started across the street. Someone overtook him, and forcibly brought him back and held him before me until I had completed my reply. He was laughed to shame. The truth did prevail. I did receive the divine aid I sought. I knocked and the door was opened unto me, miraculously.—(*Deseret News*, Church section, August 25th.)

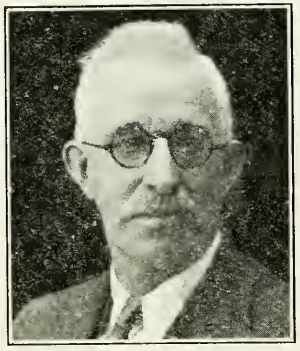
"FREELY YE HAVE RECEIVED, FREELY GIVE"

By Elder Wendell J. Ashton

ONE score and ten years ago a little Lancashire man sat at the hearthside of his small, rock-walled farmhouse in Rawtenstall. At his side was his wife, and draped about them were their three infants.

He was listening.

His name was John Rowell, an oil salesman. He was receiving a message. It was coming from the bearded lips of Elder Philip Quayle of Bannock County, Idaho, a missionary well in his sixties.



Elder John Rowell

Today 64-year-old John Rowell sits in a little cottage in Rawtenstall. Gathered about him is an attentive Lancashire family.

He is telling.

Those thirty years, replete with story-book drama, have been golden ones for Brother Rowell. They have seen him change from "pupil" to "teacher." Now he is reminiscing—not with dreams or thoughts, but with actions. Today Brother Rowell is teaching some of those same saints whom he instructed as the first Sunday School superintendent of Burnley branch. He is baptizing in the same baths in which he was brought into the Church three decades ago—the Central Baths of Burnley. He is knocking on the same doors which he rapped as a local missionary in 1904. He is conducting street meetings on the same old square.

Brother Rowell saw the "light" at a time when he was studying to become a Methodist preacher. While he lay in a Liverpool hospital with an injured leg, his wife learned from a friend that there were Mormon missionaries in Rawtenstall. The friend told her that the missionaries seemed to have the sort of religion the Rowells were looking for.

When Brother Rowell returned from the hospital, the elders, Brothers Quayle and Henry Carter of Mt. Pleasant, were invited over. They gave their message,

"Fifteen minutes after they left our household, I had a testimony of the truthfulness of their message," relates Brother Rowell. "A few weeks later my wife and I were baptized."

Brother Rowell and his family emigrated to Utah five years after he joined the Church. Since that time he has supported two sons and two neighbour boys on Latter-day Saint missions. He is now on his third mission, and still drawing from his own bank account, too. He did local missionary work for three years before leaving England, and in 1927 fulfilled a six months' mission in Canada.

Brother Rowell came to the British Isles on his third mission a year ago. He was assigned to the Scottish district, where he laboured for twelve months. Then he was asked to move to

Manchester. He packed his trunk, and prepared to leave. But a last-minute change was made at Mission headquarters, and Elder Rowell was re-assigned to the Liverpool district. Arriving there, he was told that the vacancy was at Burnley.

And so this man who literally lives and breathes the Gospel is now giving where he once received—the greatest message of all!

BRISTOL AND LEEDS CONFERENCE DATES

THE DATES of the Bristol and Leeds district conferences have been interchanged. Bristol district will meet in conference on October 21st. The Leeds conference will convene on November 11th. All who are affected by this change are urged to take note of the newly designated dates.

NOTTINGHAM DISTRICT CONFERENCE

THE annual autumn conference of the Nottingham district was held in the city of Derby, Sunday, September 23rd. Mission authorities present were European Mission President Joseph F. Merrill and Sister Emily T. Merrill, and British Mission President James H. Douglas and Sister Rintha Pratt Douglas. Elder Farron E. Cutler, president of the Nottingham district, conducted the conference sessions. Approximately one-fourth of those in attendance at each of the conference sessions were friends and investigators who had come to hear Mormonism discussed.

The morning session, following the preliminary exercises, was devoted to special Priesthood and Relief Society meetings, in which conditions of the district were discussed and plans for the coming year outlined.

The afternoon session was turned over to Mission auxiliary officers who conducted the exercises on the lines of an M. I. A.-Primary conference-convention. Present for that purpose were Elder G. Homer Durham, Mission superintendent of the Y. M. M. I. A., John Bleakley, Mission Y. M. M. I. A. secretary-treasurer and chairman of the British Mission M Men committee; Sister Catherine L. M. Horner, president of the British Mission Y. W. M. I. A,; and Sister Nettie L. Woodbury, supervisor of Misssion Primary work. With the help of district supervisors of the three auxiliaries named, these officers explained the new programmes and plans for these organizations in the British Mission. Local people assisted in portraying the departmental classifications of each auxiliary and in otherwise demonstrating the activities offered to all who participate therein. Following the regular afternoon session, special officers' and departmental leaders' meetings were held by the visiting executives. Growth and expansion through complete adherence to the British Mission plan of organization was the keynote of the afternoon.

Was Joseph Smith a prophet or a fraud? This was the challenging question held out to the congregation, assembled for the evening session, by President Merrill, the first speaker. He presented from many angles evidences that were confirmatory of the divine calling of the Prophet, and offered the conclusion that "England would be better off if the Gospel of Christ, as it has been restored through Joseph Smith, were accepted and lived by her people."

Sister Merrill addressed the congregation on the subject of living exemplary lives as a way to furthering the Gospel cause.

Sister Douglas spoke of her regard for the English people, and

urged upon her listeners the importance of Relief Society work.

President James H. Douglas, the concluding speaker, told of the persecution that existed against the Church in early days, and pointed out that such persecution has been steadily diminishing in the face of a greater understanding among the people of the world concerning Mormonism. He emphasized the responsibility that rests upon the members of the Church to carry on in the task of spreading the message and influence of Mormonism.

In addition to the mission authorities and auxiliary executives present at the conference there were in attendance President Farron E. Cutler and Elders Walter K. Barton, Melvin M. Richards, James J. Kirby, Claudius E. Stevenson and Gilbert R. Langton of the Nottingham district.

GILBERT R. LANGTON
Clerk of Conference.

FROM THE MISSION FIELD

Transfers: On September 21st Elder Fielding Smith Barlow was transferred from the Bristol to the Birmingham district, and Elder Gordon Kearl Ashley from the Birmingham to the Bristol district.

Doings in the Districts: ***Birmingham***—On Saturday, September 8th, members and friends of the Rugby branch enjoyed an outing to Warwick. Games were played during the afternoon, and after tea, all the children were taken boating on the river. The whole of the proceedings were arranged and supervised by Brother Kenneth F. Bennett, Rugby branch president.

London—The opening social of the Luton branch M. I. A. was held in the Dallow Road hall on September 15th. Brother Albert Worby was in charge of the arrangements. Special care was taken in decorating the hall, and games with very valuable prizes for the winners were the features of the evening. The success of the opening social augers well for a fine M.I.A. season in Luton.

The date of the autumn branch conference in Luton was September 23rd. A splendid programme of talks and musical numbers was furnished in the afternoon session by local members. Participating were Brothers Albert Worby, William Smith, and William McCormick, a visitor from Southwest London branch; and Sisters Violet Clayton, Joan Simpson and Blanch Southcombe. In the evening session President Bart L. Christensen was the principal speaker. An intensive conference campaign, under the direction of Brother William H. Gadd, was responsible for the unusually fine attendance at both sessions.

Liverpool—Brother John Edward Fielding was sustained as superintendent of the Birkenhead branch Sunday School, with Sisters Sarah Reed and Shirley Murray as counsellors, and Sister Frances Reed as secretary at the branch conference held September 9th in the branch hall. The conference was conducted by Branch President William J. Reed.

Brother Clifford Brodie was recently named president of the Preston branch Y. M. M. I. A., with Brothers John William Brown and Francis Roach as counsellors, and Brother Harold Corless as secretary.

Fifty Saints and friends enjoyed the Preston branch M. I. A. inaugural banquet in the branch hall Wednesday, September 12th. The hall was elaborately decorated with green and gold streamers, while a large M. I. A. banner adorned the front wall. Table games were played, and followed by a delicious potato-pie supper. The affair was under the direction of Brother Clifford Brodie, Y.M.M.I.A. president; Sister Gertrude Corless, Y.W.M.I.A. president; and Sister Bessie Corless, Bee-Keeper.

A blackberry-picking ramble proved great fun for members of the Preston branch Relief Society and their friends Saturday, September 15th. After opening services in the hall, they journeyed to Horseshoe Bend, where games were played, followed by the search for berries in the woods. Sister Annie Johnson, Relief Society president, planned the event.

Wigan branch hall was the scene of a Primary tea party Wednesday, September 19th, under the direction of Sister Edna Heyes and Brother Frank Brindle, Primary leaders. Twenty-three children frolicked with games, songs, recitations, dancing and refreshments. Mr. Joseph Snape, his son, and Brother J. C. Rickard provided instrumental music.

A successful social was held by the Burnley branch Sunday School in the branch hall Saturday, September 15th. Thirty-five persons attended. The proceeds went for a children's treat.

Under the direction of the Genealogical Society, 20 saints joined in a fruit banquet at the home of Brother and Sister John Owens of Burnley branch, Saturday, September 8th.

Forty-five saints and friends enjoyed the opening conjoint M. I. A. social of the Liverpool and Bootle branches in the latter's hall, Wednesday, September 19th. The following new M.I.A. officers of Bootle branch were sustained: Elder James Edward Worrall, M Men president; R. L. McGhee, vice-president; and William Sutton, secretary; Annie Mathews, Gleaner president; Elizabeth Greig, vice-president; and Edna Mathews, secretary.

Games and refreshments entertained Blackburn branch at a Relief Society social in the home of Sister Belle Blackburne, president, Saturday, September 22nd. The funds went toward purchasing manuals.

Manchester—Bolton branch M. I.A. members met for their opening social in the branch hall on September 12th. The programme and games were under the direction of Elder K. Macfarlane and Sister M. Barton. Master of ceremonies and director of games was Elder J. R. Hicks. After the games, refreshments were served by members of the Y. W. M. I. A.

Newcastle—Recently re-organized was the Gateshead branch of the Newcastle district. Brother William G. Anderson was sustained as president, with Brothers Arthur Finlay and Albert E. Roberts as counsellors in the presidency.

Nottingham—Derby branch was the scene of a unique Harvest festival on September 16th. The Harvest display was in the branch hall all day Sunday, and Monday night it formed the background for a pleasant social evening, during which the harvest products were placed on sale to raise funds for the branch benefit.

Portsmouth—Feature of the Primary Homecoming in the Brighton branch, September 10th, was an exhibition of articles made by the children during their Primary periods. The sale of articles from among the display provided a sizeable addition to the Primary fund. Twenty-one children enjoyed the songs and games and dancing planned for their entertainment. Sister Rose G. Stevens, their Primary Mother, was in charge.

Scottish—An all day drive from Edinburgh to Helensburgh, past the famous Forth bridge and skirting picturesque Loch Lomond and the surrounding country—this was the nature of the Edinburgh Sunday School outing on September 17th. Somewhat of a departure from the usual routine outing, its success gives promise that it will be a pattern for more branch holidays like it in the future.

Sheffield—Homecoming day for the Sheffield Primary was September 5th. A bounteous tea was served to the children and they had a children's time together, after which their parents and friends assembled together for an entertainment staged by them. The programme over, games followed refreshments. In charge of Homecoming day was Sister Rita Hardy, who was well supported by her officers and teachers.

Personals — Returning to Hyde after a two-week's honeymoon at Torquay, Brother and Sister Thomas H. Boothroyd were guests of honour at a social in the branch hall Wednesday, September 12th. The evening of musical selections, games and refreshments was climaxed by the presentation to Brother and Sister Boothroyd of a beautiful set of cutlery, a combined gift and token of appreciation for services rendered, from members of the branch.

THE TIME FOR FRIENDSHIP AND FLOWERS

There are too many hearts that are hungry
For expressions of love never said.
And too many people that suffer
For want of kind words till they're dead.

What use are the flowers, the friendship,
When life's ebb and flow are all spent.
There are too many hearts that are aching
For kind words and flowers not sent.

Oh, give me kind words while I'm with you,
Don't wait till my ears cannot hear.
And cheer my sad heart with your flowers,
So I know that you still hold me dear.

It doesn't cost much to give kindness—
Just an effort of will on your part.
And you know not the joy it will give me,
Or the warmth it will bring to my heart.

The flowers you grow in your garden.
Perhaps just a violet or two—
Will be dearer than roses from florists,
For I'll know they were tended by you.

Yet friendship is greater than flowers,
Its fragrance more lasting and true.
But do give me both while I'm living,
Don't wait till I'm gone e'er you do.

JOHN ROWELL.

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